method, they frequently use another. Organs are often regenerated by methods very different from those by which they were formed in embryonic development. In fact, organs arising from one germ-layer may at times be regenerated from an entirely different germ-layer. The resourcefulness of organisms in attaining and regaining their normal form affords one of the most remarkable manifestations of life. It is a property which generally proves very disconcerting to the theorist.'

Holmes then suggests that we may find the key to this problem of restitution of normal form and function in the analogy between the single organism and a complex human society. 'A Society is an organism which regenerates its missing parts, regulates the proportionate development of its different parts, and undergoes an orderly differentiation of its various organ-systems. The development may be described as epigenetic. The fate of a part is a function of its position, or, in other words, what a man becomes is largely due to the environing circumstances under which he is placed.'

Holmes, of course, has in mind here, not the modern totalitarian society, but one of the old-fashioned kind which evolves without any far-sighted direction from any single authority. Like a youth born into a complex society, ' an embryonic cell of a complex organism has a large, but nevertheless, limited number of possible fates, which are rather fewer than the number of occupations one might follow in our industrial society. The course

which it follows is, like that of a human being, the course
which is determined by its social relationships *—namely,
by competition and opportunity and example and custom,
and by the needs of the whole, by demand and supply,
by social pressures of various kinds. £ The form and
Q